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Attempts to Chriſtianize the Indians in New-England, &c.

[Contin. from Vol. III. p. 448.]

NUMBER IX.

CHAPTER II.

Some account of the Society in England for propagating the Goſpel in New-England, and parts adjacent in America—Of the ſettlement of the Indians at Natick, and forming themſelves into a body politic, under the direction of Mr. Eliot—They deſire to be formed into a church; elders and brethren of neighboring churches convene upon the occaſion, and examine their qualifications—The relation and confeſſion of an Indian at this meeting—Rev. Richard Mather's remarks upon the appearance of the Indians at the time the council met to examine them.

AS many good people in England were very attentive to the benevolent deſign of propagating the goſpel in New-England, and parts adjacent in America; and as the Parliament, the ruling power, for a ſeaſon, after the death of King Charles the Firſt, incorporated a ſociety for this excellent purpoſe, and encouraged contributions through the kingdom for a permanent fund; juſtice requires, that in ſuch an hiſtorical eſſay as the preſent, ſome account ſhould be given of theſe tranſactions; and particularly that an honorable mention ſhould be made of the ſociety, who were faithful to their truſt, and rendered all the pecuniary aid in their power to enable the New-Engliſh miſſionaries to go on with the work they had begun among the heathen, and were encouraged to proſecute by conſiderable ſucceſs which appeared at an early period.

I do not yet learn who firſt made the propoſal for collections for this good work; nor who firſt made application to the Parliament for incorporating a ſociety, to whoſe management the monies that might be collected, ſhould be entruſted.

Mr. Hutchinſon* informs, that "beſides Mr. Edward Winſlow of

* Hiſt. Maſſa. v. i. p. 163.

Plymouth, (who was in London agent for the Maſſachuſetts) Mr. Pelham and others forwarded the collections in England: And July 27, 1649,* the Parliament paſſed an act, or ordinance, for the advancement of this good work, the following breviate whereof was printed.

"WHEREAS the Commons of England, aſſembled in Parliament, have received certain intelligence from divers godly miniſters, and others in New-England, that divers of the heathen natives, thro' the pious care of ſome godly Engliſh, who preach the goſpel to them in their own Indian language, not only of barbarous, are become civil, but many of them forſake their accuſtomed charms and ſorceries, and other ſatanical deluſions, do now call upon the name of the Lord, and give good teſtimony of the power of God drawing them from death and darkneſs to the life and light of the glorious goſpel of Jeſus Chriſt, which appears by their lamenting with tears their miſpent lives; teaching their children what they are inſtructed themſelves; being careful to place them in godly families, and Engliſh ſchools; betaking themſelves to one wife, putting away the reſt; and by their conſtant prayers to almighty God, morning and evening in their families, expreſſed, in all appearance, with much devotion and zeal of heart.

"All which conſidered, we cannot, but in behalf of the nation we repreſent, rejoice, and give glory to God for the beginning of ſo glorious a propagation of the goſpel among theſe poor heathen, which cannot be proſecuted with that expedition as is deſired, unleſs fit inſtruments be encouraged and maintained to purſue it, ſchools and clothing be provided, and many other neceſſaries.

"Be it therefore enacted by the preſent Parliament, that for the furthering ſo good a work, there ſhall be a corporation in England, conſiſting of ſixteen, viz. a preſident, treaſurer, and fourteen aſſiſtants; and that William Steel, Eſq. Herbert Pelham, Eſq. James Sherley, Abraham Babington, Robert Houghton, Richard Hutchinſon, George Dun, Robert Tomſon, William Mullins, John Hodgſon, Edward Parks, Edward Clud, Richard Lloyd, Thomas Aires, John Stone, and Edward Winſlow, citizens of London, be the firſt ſixteen perſons, out of whom the ſaid ſixteen perſons, or the greater number of them ſhall chooſe one of the ſaid ſixteen to be preſident, another to be treaſurer.—They, or any nine of them to appoint a common ſeal.

"And be it enacted, that a general collection be made, for the purpoſes aforeſaid, thro' all England and Wales; and that the miniſters read this act, and exhort the people to a cheerful contribution to ſo pious a work.

HEN. SCOBELL,
Cleric. Parlia."

By* act of Parliament, this corporation was called by the name of *The Preſident and Society for the propagation of the Goſpel in New-England:* They were empowered to receive ſuch ſums of money as from time to time ſhould be collected, or raiſed by the liberal contributions of ſuch, whoſe hearts God ſhould incline to ſo glorious a work. It was by the

* Morton's Memorial under A. D. 1649.

* Morton's Memorial under the year 1649.

ſame Parliament enacted, that the commiſſioners* for the united colonies of New-England, for the time being, by themſelves, or ſuch as they ſhould appoint, ſhould have power and authority to receive and diſpoſe of the ſaid monies brought in, and paid to the ſaid treaſurer for the time being; or any other monies, goods, or commodities, acquired and delivered by the care of the ſaid corporation at any time; whoſe receipt or receipts of ſuch perſon or perſons, ſo authorized by them

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* As ſome readers of this Magazine may not be acquainted with the hiſtory of the union of the New-England colonies, and of the deſign of the appointment of commiſſioners and of the buſineſs aſſigned them, I ſhall give ſome brief account of the origin and deſign of this confederation.

The dangers to which the colonies in New-England were expoſed from numerous ſavage tribes, as well as foreign enemies, firſt induced them to think of an alliance and confederacy for their mutual defence and ſafety: And they were prompted to complete the union ſeaſonably upon having ſatisfying evidence that the Narraganſets, a numerous tribe, were inimical to them, were plotting againſt them, and ſecretly uſing their endeavors with other tribes to form a general confederacy to extirpate the Engliſh. And the local ſituation of the planters in the colonies evidently required ſuch an union, as they were ſcattered over a large tract of country.

The General Aſſemblies therefore of the four New-England colonies, viz. Maſſachuſetts, Plymouth, Connecticut, and New-Haven, by their commiſſioners, convened at Boſton, entered into a confederation for mutual aid and defence againſt their enemies, and for promoting the *general* intereſt of the whole, both *civil and religious*. Accordingly articles of union were *agreed* upon by *all the commiſſioners*, and *ſigned* by the commiſſioners from three of the colonies, May 19, 1643. The commiſſioners from Plymouth omitted ſigning them at that time, as their authority did not extend ſo far. But being ſoon empowered by their Court, ſigned them at the meeting of the commiſſioners in September following.

Two commiſſioners were choſen [annually I conclude] by each of the united colonies: They had occaſional, as well as ſtated meetings. The union ſubſiſted, with ſome alterations, until the year 1686, when all the charters were, in effect, vacated by a commiſſion from King James II.—This confederation was of eminent ſervice to the colonies in various reſpects.

The commiſſioners were empowered "to hear, examine, weigh and determine all affairs of war, or peace, leagues, aids, charges, and numbers of men for war—and all things of like nature, which are the proper concomitants or conſequences of ſuch a confederation for amity, offence and defence, not intermeddling with the government of any of the juriſdictions, which, by a particular article, is reſerved entirely to themſelves."

They that would ſee a more particular account of this confederation may conſult Mr. Neal's Hiſt. of N. England, vol. i. p. 223, &c.—Governor Hutchinſon's Hiſtory of the Maſſachuſetts, v. i. p. 124, &c.—and Dr. Trumbull's Hiſtory of Connecticut, vol. i. p. 125, &c.—A brief account is contained in Secretary Morton's memorial, under the year 1643.

Theſe commiſſioners of the united colonies were appointed correſpondents and almoners to the corporation for the propagation of the goſpel among the Indians in New-England. They were to attend to the expenditure of the monies which the ſociety ſhould remit to them from time to time, to be employed in ſupporting miſſionaries; and to tranſact any buſineſs confided to them, relative to evangelizing the heathen: And after the grant of a new charter by King Charles the Second, the ſame powers and truſt were continued: This truſt was held by them, till the charter of the Maſſachuſetts was vacated. After that, commiſſioners were ſpecially appointed by the corporation, conſiſting of ſome principal gentlemen of the civil order, and of the clergy in New-England; and vacancies by death, or otherwiſe, have from time to time been filled up.

ſhould be a ſufficient diſcharge to the ſaid corporation and treaſurer.

The firſt preſident of this corporation was William Steel, Eſq. and the firſt treaſurer Mr. Henry Aſhurſt. The preſident continued in office till the reſtoration.

By the authority of this act of Parliament, a collection was made in all the pariſhes in England. Letters at the ſame time were publiſhed from the two univerſities of Oxford and Cambridge, calling upon the miniſters of England and Wales to ſtir up their congregations to a liberal contribution, for the promotion of ſo glorious an undertaking.

*Great oppoſition was made to the collection in England: and the converſion of the Indians was repreſented by ſome as a mere pretence to draw money from men of pious minds. Such prejudices and miſrepreſentations have been too common in the Chriſtian world. The work of collecting went on ſo ſlowly, that an attempt was made to raiſe a ſum out of the army. Hugh Peters was one of the collectors: But the corporation wrote to the commiſſioners, that he not only refuſed to pay a penny himſelf, but diſcouraged others, becauſe, as they ſuppoſed, he had no hand in laying the plan. [A caſe not unfrequent among high-minded men.] However ſuch favorable accounts were, from time to time, publiſhed, that ſuch a ſum was produced by the collectors, as enabled the ſociety to purchaſe an eſtate in land of between five and ſix hundred pounds a year.

Upon the reſtoration of king Charles II. in May 1660, the corporation conſidered their charter as, in effect, vacated, being derived from the eſtabliſhment of the Parliament. And another thing that embarraſſed them very much was, that Col. Beddingfield a Roman catholic officer in the king's army, of whom a conſiderable part of the land was purchaſed, ſeized it for his own uſe; pretending he had ſold it under the value, in hopes of recovering it upon the king's return.

The ſociety met to conſider what was proper to be done in this caſe; and agreed, in the firſt place, to ſolicit the king for a new charter, which they obtained by the intereſt of ſome good men; in particular, Lord Chancellor Hyde, Hon. Robert Boyle, Rev. Richard Baxter, and Mr. Aſhurſt. The charter bears date Feb. 7th, in the fourteenth year of his majeſty's reign, A. D. 1661; and declares, conſtitutes, and ordains, that there be forever hereafter, within the kingdom of England, a *Society, or Company for propagation of the Goſpel in New-England, and the parts adjacent in America;* and accordingly appoints eight noblemen, and a conſiderable number of gentlemen and citizens, to be the firſt members, and perſons, whereof the ſaid company ſhould conſiſt.†

The members of this ſociety were not to exceed forty-five: thoſe mentioned in the charter, and their ſucceſſors, to be choſen by the ſociety, are conſtituted forever one body corporate in deed, and name; and are to have continuance forever, with ſeveral powers, and privileges as uſual in ſuch caſes: A power is likewiſe given them to appoint commiſſioners in New England to tranſact all affairs relating to ſaid work in the colonies ſpecified, or virtu-

* Hutchinſon's hiſt. v. 1. p. 165.

† Neal, v. 1. p. 279.

ally included: And by the ſaid letters patents, the Hon. Robert Boyle, Eſq. that ornament to true philoſophy, and to Chriſtianity, was appointed the firſt governor of the ſaid ſociety.* This gentleman preſented three hundred pounds to the corporation, for the pious end of the inſtitution.

The corporation being thus eſtabliſhed by law, reſolved to attempt the recovery of their lands. Col. Beddingfield, being favored by the attorney general, and ſome other great men, put the ſociety to no ſmall charge and trouble, by prolonging the ſuit; but at laſt, it was determined in the court of chancery, in favor of the corporation, the chancellor declaring it as his opinion, that Beddingfield had not ſo much as the ſhadow of a title to the land, having ſold it for a valuable conſideration; and that, if there was a forfeiture in the caſe, it was into the hands of the king, who had ſignified his royal pleaſure, that it ſhould be reſtored to the corporation, and applied to thoſe good purpoſes, for which it was originally deſigned.

The powers of this ſociety were limited to New England, and the adjacent borders. Here they formerly maintained *many miſſionaries*, part Engliſh, and part Indian, to preach the goſpel to the tribes. They erected ſchools in proper places; and furniſhed the children with catechiſms, primers, pſalters, books of devotion in the Indian language; and with pens, ink and paper; and ſometimes with clothes.

Mr. Boyle† was for a long time governor of the corporation: Upon his deceaſe in 1692, Robert Thompſon, Eſq. was elected as his ſucceſſor; and after his deceaſe, Sir Wm. Aſhurſt, Knight, and alderman of the city of London, was choſen to ſucceed. In 1726, William Thompſon, Eſq. was governor. I have not ſeen a catalogue of his ſucceſſors.

The fund of this corporation was not large. Mr. Hutchinſon, when he wrote his hiſtory, which was publiſhed in 1764, eſtimates the annual proceeds at ſix, or ſeven hundred pounds ſterling. Doctor Douglas, who wrote his Summary Hiſtorical, &c. twelve or fifteen years before, obſerves, "The whole revenue of the corporation is £500 to £600 ſterling per annum." Mr. Neal, in his hiſtory, which was publiſhed in 1720, informs, that he was aſſured, from the beſt hands, that the whole revenue of the corporation had never then exceeded between five and ſix hundred pounds per annum.

From good authority it may be aſſerted, that the revenue was expended with fidelity, and good judgment by the corporation, and their commiſſioners. Dr. C. Mather‡ highly commends the ſociety for their care and faithfulneſs: "The eſtate and income was entruſted in the hands of an honorable corporation, by whom it is at this day, *very carefully* employed in the Chriſtian ſervice, which it was deſigned for." Dr. Douglas,§ a gentleman of information, aſſerts, "At preſent, they [the corporation] exhibit ſmall, but well placed ſalaries, to ſeveral miſ-

* Neal's hiſtory of New England, p. 280.

† Mr. Boyle was a very moderate churchman; and moſt of the members were diſſenters, or favorers of the cauſe. Hutchinſon, vol. 1. p. 363.

‡ Magnalia, B. III. p. 191.

§ Summ. Hiſt. and Polit. v. ii. p. 122.

ſionaries, Engliſh and Indians." Dr. Mayhew, ſpeaking of the corporation, gives them this encomium, "A ſociety which purſues the *true end* of its inſtitution."* And Gov. Hutchinſon,† making mention of the corporation, and its revenue, ſcruples not to ſay, "Perhaps *no fund* of this nature has *ever* been more *faithfully* applied to the purpoſes *for which* it was raiſed."‡

The declaration and acts of the Parliament, and the good diſpoſition diſcovered by the people of England in their collections for theſe pious uſes, were a great encouragement to the miſſionaries to purſue, with diligence and reſolution, the benevolent deſign of goſpelizing the heathen, *before* they received any exhibitions from the corporation. The concurring ſentiments, and liberal exertions of ſo many good people were one mean of animating them in the cauſe.

Mr. Eliot, in particular, continued to pay careful attention, both to the religious and civil intereſts of the Indians. He had engaged in the work upon the beſt principles—his heart was in it: The toils and hardſhips with which it was attended, did not diſcourage his generous and pious mind. The general approbation of good men both in England and its colonies, ſerved, amongſt other conſiderations, to invigorate his mind, and keep up his zeal in the ſervice.

The Indians, upon renouncing their old religion, and receiving Chriſtianity, appeared deſirous of a more fixed reſidence together, and of conforming, in a conſiderable degree, to the Engliſh mode of living. They combined, and ſettled at ſeveral places; but the plantation of greateſt note among their villages, in early times, was that of Natick.*

A conſiderable body of them combined in the year 1651, and built this town: It conſiſted of three long ſtreets, with houſe lots for the ſeveral families. They built one large houſe after the Engliſh manner, which ſerved principally for a meeting houſe on Lord's days, and a ſchool houſe at other times. Within the houſe Mr. Eliot had an apartment partitioned off for his accommodation, which was ſupplied with neceſſary furniture for his uſe, when he lodged in the place. They alſo encloſed a conſiderable quantity of ground with paliſadoes for a fort, which they made of a round figure. They alſo erected ſeveral ſmall houſes after the Engliſh faſhion.†

Soon after their ſettlement at Natick, they applied themſelves to the work of forming their civil government. Mr. Eliot, who had great influence among them, determined, "*That ſeeing they were not prepoſſeſſed with any form of government, he would inſtruct them into ſuch a form, as we had written in the word of God, that ſo they might be a people, in all things, ruled by the Lord:*" Accordingly he expounded to them

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* Remarks on Mr. Apthorp, p. 121.

† Hiſt. Maſſachuſetts, v. i. p. 166.

‡ Since the ſeparation of the colonies from Great-Britain the corporation have withheld their exhibitions from their commiſſioners in the Maſſachuſetts. Application has been made by the commiſſioners, for remittances to ſupport ſome miſſions, but without ſucceſs. The corporation, by advice have turned their attention to the province of Canada.

* Magnalia, b. III. p. 197.

† Neal's hiſt. v. i. p. 253.

the eighteenth chapter of Exodus, in which Jethro propoſes a plan to Moſes: The natives complied with Mr. Eliot's propoſition; accordingly on the 6th of Auguſt about an hundred of them met together, and choſe one ruler of 100; two rulers of 50; and ten rulers of ten; every private man choſe who ſhould be his ruler of 10, the rulers ſtanding in order, and every man going to the man he choſe.*

After this they entered into the following covenant: "We are the ſons of Adam. We and our forefathers have, a long time, been loſt in our ſins; but now the mercy of the Lord beginneth to find us out again: Therefore, the grace of Chriſt helping us, we do give ourſelves and our children unto God to be his people; he ſhall rule us in all our affairs. The Lord is our judge, the Lord is our lawgiver; the Lord is our king; he will ſave us, and the wiſdom which God has taught us in his book ſhall guide us. O Jehovah, teach us wiſdom; ſend thy ſpirit into our hearts; take us to be thy people, and let us take thee to be our God."†

Theſe Indians, being eſtabliſhed upon this foundation, utterly abandoned that Polygamy, which had heretofore been common among them. They made ſevere laws againſt fornication, drunkenneſs, and other immoralities, and againſt the profanation of the Lord's day. They next began to expreſs their earneſt deſires of the eſtabliſhment of church order among them; and of the ſeveral ordinances and privileges of a church communion.

The churches had generally, from the beginning to that time, been very ſtrict in their admiſſions to church fellowſhip, and required very ſignal demonſtrations of a repenting and believing ſoul, before they thought men duly qualified for admiſſion to ſpecial goſpel ordinances; but they ſeemed rather to augment than abate their uſual ſtrictneſs, when the examination of the Indians was to be performed. A day was appointed, which they called *Natootomakteackeſuk*, or a *day of aſking queſtions*, when the miniſters and ſeveral members of the adjacent churches, aſſiſted by the beſt interpreters that could be obtained, publicly examined a good number of theſe Indians, about their attainments both in knowledge and virtue. This great aſſembly was held on the 13th of October 1652. And notwithſtanding the great ſatisfaction then received, the churches being willing to proceed ſurely, and therefore ſlowly, in raiſing them up to a church ſtate, the Indians were afterwards called in conſiderable aſſemblies, convened for that purpoſe, to make open confeſſions of their faith in God and Chriſt, and of the efficacy which the divine word had upon them, for their converſion to him. Their confeſſions, particularly at the general meeting in 1652, were taken in writing from their mouths by able interpreters—were ſcanned by the people of God, and found much acceptance with them.*

Mr. Eliot, or ſome other divine, viſited the new converts, for a conſiderable time at leaſt, every week; who catechiſed their children, preached upon ſome article

* Magnalia, B. III. p. 197. Neal's hiſt. v. i. p. 254.

† Magnalia, B. III. p. 197.

* Magnalia, B. III. p. 197.

of the Chriſtian faith, and anſwered ſuch queſtions as the Indians propoſed to them.*

Mr. Eliot carefully preſerved the aforementioned confeſſions—they were ſoon publiſhed to the world under the title of *Tears of Repentance*, or a Narrative of the further Progreſs of the Goſpel among the Indians in New-England. He tells the reader, "that he had not knowingly, or willingly made their confeſſion better, than they had made them themſelves; but he is verily perſuaded, on good grounds, that he has rendered them weaker than they delivered; partly by miſſing ſome words of weight in ſome ſentences; partly by abbreviating ſome paſſages, and partly by reaſon of the different idioms of *their* language and *ours*."†

I ſhall preſent the reader with a copy of one of their *confeſſions*, by which he may form a judgment of the reſt.

The confeſſion of Ponampan on the faſt day, before the great aſſembly.

"Before‡ I prayed to God, I committed all manner of ſins: And when I heard in the catechiſm, that God made me, I did not believe it, becauſe I knew that I ſprang from my father and mother, and therefore I deſpiſed the word; and therefore again I did act all ſins, and I did love them. Then God was merciful to me, to let me hear that word, that *all ſhall pray from the riſing to the ſetting ſun;* and then I conſidered, whether I ſhould pray; but I found not in my heart that all ſhould pray, but then I conſidered of praying, and what would become of me, if I did not pray; and what would become of me if I did pray. But I thought if I did pray, the ſachems would be angry, becauſe they did not ſay, pray to God, and therefore I did not yet pray; but conſidering of that word, all ſhall pray, I was troubled; and I found in my heart that I would pray to God, and yet I feared that others would laugh at me, and therefore I did not yet pray. Afterwards God was yet merciful to me; and I heard that God made the world, and the firſt man, and I thought

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* Mr. Hutchinſon obſerves, "That Mr. Eliot applied himſelf with zeal equal to that of the miſſionaries of the Romiſh church; but inſtead of adopting a favorite maxim of ſome of that communion, that ignorance is the mother of devotion, he endeavored to enlighten the underſtandings of the Indians.—Before the converts in New England were admitted to the ordinances, they were examined by ſome of the magiſtrates, as well as miniſters. The confeſſions of many of them, as taken from their own mouths, were ſent to England, and printed, and there approved of.—Whereas with the Romiſh prieſts, the repetition of a Pater Noſter, or Ave Maria, or perhaps the telling over a few beads, made them fit ſubjects of baptiſm." Vol. I. p. 163, 166.

Mr. Colden gives the following account of a Romiſh prieſt pronouncing an Indian a Chriſtian upon a ſtrange ground: The account is rather ludicrous, though not incredible.

"About the time of the concluſion of the peace of Reſwick, the noted Therouet died at Montreal. The French gave him Chriſtian burial in a pompous manner, the prieſt that attended him at his death, having declared that he died a true Chriſtian; for, ſaid the prieſt, while I explained to him the paſſion of our Saviour, whom the Jews crucified, he cried out, "Oh! had I been there, I would have revenged his death, and brought away their ſcalps." Hiſt. Five Nations, vol. I. p. 207.

† Neal. v. I. p. 255.

‡ Tears of Repentance, quoted by Mr. Neal.

it was true, and therefore I would pray to God, becauſe he hath made all; and yet when I did pray, I thought I did not pray aright, becauſe I prayed for the ſake of man, and I thought this was a great ſin; but then I wondered at God's free mercy to me, for I ſaw that God made me, and gives me all mercies, and then I was troubled, and ſaw that many were my ſins, and that I do not yet believe; then I prayed, yet my heart ſinned, for I prayed only with my mouth; and then I repented of my ſins; and then a little I conſidered, and remembered God's love to us, but I was a ſinner, and many were my ſins, and a little I repented of them; and yet again I ſinned, and quickly was my heart full of ſin; and then again was my heart angry with myſelf, and often I loſt all this again, and fell into ſin. Then I heard that word, that God ſent Moſes into Egypt, and promiſed, *I will be with thee:* That promiſe I conſidered, but thought that in vain I did ſeek, and was aſhamed that I did ſo: And I prayed, O God, teach me truly to pray, not only before man, but before God, and pardon all my ſins. Again, I heard that word, that Chriſt taught through every town and village, *repent and believe, and be ſaved;* and a little I believed this word, and I loved it, and then I ſaw all my ſins, and prayed for pardon. Again, I heard that word, *he that caſteth off God, him will God caſt off;* and I found in my heart that I had done this, and I feared becauſe of this my ſin, leſt God ſhould caſt me off, and that I ſhould forever periſh in hell, becauſe God has caſt me off, I having caſt off God. Then I was troubled about hell, and what ſhall I do if I be damned! Then I heard that word, *if ye repent and believe, God pardons all ſins.* Then I thought, Oh! that I had this! I deſired to repent and believe; and I begged of God, Oh! give me repentance and faith! Freely do it for me: And I ſaw God was merciful to do it. But I did not attend the Lord only ſometimes: And I now confeſs, that I am aſhamed of my ſins, my heart is broken, and melteth in me—I am angry at myſelf, I deſired pardon in Chriſt, I betruſt my ſoul with Chriſt, that he may do it for me."

"It muſt be remembered, that theſe Indians could neither write nor read—that they pronounced theſe confeſſions before a large aſſembly of Engliſh, and were often interrupted by the writers, which is a ſufficient apology for their want of method and expreſſion."*

Rev. Richard Mather, of Dorcheſter, who was preſent at this meeting of the eccleſiaſtical council, gives a very favorable account of the appearance and conduct of the chriſtianized Indians. In a letter of his publiſhed on this occaſion, he makes the following remarks, viz.

"†There is ſo much of God's work among them, as that I cannot but count it a great evil, yea, a great injury to God, and his goodneſs for any to make light of it. To ſee and hear Indians opening their mouths, and lifting up their hands and eyes in prayer to the living God, calling on him by his name Jehovah, in the mediation of Jeſus Chriſt, and this for a good while together; to ſee and hear them exhorting one another from the word of God;

* Neal's hiſt. p. 258.

† Magnalia, B. III. p. 198.

to ſee and hear them confeſſing the name of Chriſt Jeſus, and their own ſinfulneſs; ſure this is more than uſual! And though they ſpake in a language of which many of us underſtood but little, yet we that were preſent that day, ſaw and heard them perform the duties mentioned, with ſuch grave and ſober countenances, with ſuch comely reverence in their geſture, and their whole carriage, and with ſuch plenty of tears flowing down the cheeks of ſome of them, as did argue to us, that they ſpake with the holy fear of God, and it much affected our hearts."

(To be continued.)

An explanation of the eleventh chapter of the Revelaton.

[Contin. from Vol. III. p. 429.]

PART III.

IF we proceed to conſider the remaining part of the chapter, we are next informed by the angel, ver. 14. that *The ſecond woe is paſt*, adding, *and behold the third woe cometh quickly.* Ver. 15. *And the ſeventh angel ſounded, and there were voices in heaven, ſaying, The kingdoms of this world are become the kingdoms of our Lord and of his Chriſt*, &c. &c. From the inſertion of this declaration, in connection with the preceding ſcene, have we not inadvertently imbibed the two following opinions? 1. That they are a continuation of the viſion, or proceed to diſcloſe the ſuppoſed remaining contents of the little book. 2. That the glorious reign of Chriſt on earth will immediately ſucceed the ſlaughter and reſurrection of the witneſſes.—But will not ſedate reflection ſuggeſt that theſe are real errors? For, 1. If we compare the text now under conſideration with the ninth chapter, will it not be evident, that the viſion of the witneſſes ended with the preceding paſſage? In the concluſion of the eighth chapter, we are informed of an angel flying through the midſt of heaven, and denouncing *Woe, woe, woe to the inhabiters of the earth*—portending the calamitous events which would be inflicted under the three remaining trumpets which were yet to ſound.—Chapter ix. ver. 1. *And the fifth angel ſounded*—Ver. 12. *One woe is paſt*—Ver. 13. *And the ſixth angel ſounded:* And having detailed the calamities prognoſticated by this trumpet, it is remarked, *But the reſt of the men repented not*—and before he has time to proceed is ſurpriſed by an extraordinary viſion of a little book and witneſſes propheſying in ſackcloth, which ſo captivated his mind that he related it before he gave the ſignal, that the viſion of the ſixth trumpet was concluded; and having given the relation, announces, *The ſecond woe is paſt*—which concluſively ſuggeſts, that this viſion beginning with the tenth and ending with the eleventh chapter 13. ver. was introduced by parentheſis, and that the order of the prophetic narrative was now reſumed. So the regular ſeries of the propheſy is, chapter ninth, verſe laſt, *The reſt of the men repented not—— of their theſts.* Chap. 11. ver. 14. *The ſecond woe is paſt.* 2. Does not this order of propheſy clearly ſhew, that there is no *direct* connection between the preceding paſſage and this paragraph; and that we are not conſequently, to conſider the events here deſcribed as immediately ſucceeding the reſurrection of the witneſſes? Add to this, that they diſagree with

the theme. If we examine the title we find it to be, *Woe to the inhabiters of the earth;* but the grand event predicted is, the univerſal and glorious reign of Chriſt, involving in it the moſt important and deſirable bleſſings to mankind. How to reconcile theſe apparently diſcordant ſubjects may be really difficult. Is any method more ſatisfactory than to conſider the afflictive ſcenes which conſtitute this woe, or are conſequent upon the ſounding of this trumpet as implied and underſtood, not expreſſed, and only the ultimate iſſue of them exhibited? As if the angel had ſaid to the apoſtle, 'I 'have now deſcribed the calami-'ties with which the inhabiters 'of the earth ſhall be afflicted by 'the ſecond woe, and ſhould pro-'ceed to thoſe of the third, but 'theſe (which will be diſcloſed in 'future viſions) I ſhall not parti-'cularly ſpecify, and only inform 'you that they will introduce the 'univerſal and glorious reign of 'Chriſt:' By this, making uſe of the preceding gloomy ſcene as a ſhade to enliven and brighten that moſt deſirable event, the more deeply to impreſs and affect the mind with it. If we now proceed to the woe itſelf, we firſt remark the obvious difference between this and the other as to time. At the concluſion of the firſt it is ſaid, one woe is paſt and behold there come two woes more *hereafter*. But of this, the ſecond woe is paſt, and behold the third woe cometh *quickly;* manifeſtly implying, that between the firſt and the other a long term of time would elapſe, but that the third would very ſoon ſucceed the ſecond. And is not this interpretation ſupported by fact? If the firſt woe of the locuſts be rightly applied to the Saracens, who began to infeſt the world with their deluſion and cruelties in the ſeventh century, and the ſecond, of looſing the four angels which were bound by the river Euphrates, to the Turks, who began their conqueſts in the thirteenth, there was a term of more than ſix hundred years between them. But let us affix what period we may for the commencement of the third woe, it is long ſince the judgments which conſtitute it began to be inflicted. But what are the calamities compriſed in this woe? By examining and comparing the viſions of this prophecy we may probably obtain a true anſwer to this queſtion: And that we may more clearly poſſeſs the whole ſubject let us review the ſeries of the prophecy. In the beginning of it the apoſtle had a viſion of a book ſealed with ſeven ſeals, infolding the deſigns of the Moſt High toward the church and the world. The ſeals were opened in order by the lamb. The ſeventh introduced ſeven angels with ſeven trumpets, prepared to ſound. The three laſt are diſtinguiſhed by the woes affixed to them. The firſt is applied to the Saracens, the ſecond to the Turks. Here the ſeries is interrupted by the viſion of the Gentiles, and the witneſſes prophefying in ſackcloth. This being related, the prophecy diverts from the locuſts and the angels bound by the river Euphrates, to the Gentiles or the beaſt and the witneſſes. We may call this viſion, in connection with thoſe which follow, the contents of the chapter, the preface to the ſubject, or the prologue to the tragedy. The twelfth chapter introduces the actors upon the ſtage; the thirteenth deſcribes the beaſt, with his tyranny and

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perſecution; and the fourteenth the witneſſes prophecying in ſackcloth, or remonſtrating againſt them. We then have the ſeventh trumpet and the third woe. This has peculiar reſpect to the beaſt, and falls with inſupportable weight upon antichriſt himſelf. Of the calamities involved in this woe it is ſuppoſed the fifteenth chapter is an introductory viſion, the ſixteenth and ſubſequent chapters a full deſcription. We may accordingly conſider the preſent paſſage as a ſummary of thoſe chapters. For though it be not particularly ſignified that the ſeven angels with their ſeven vials were introduced by the ſeventh trumpet, yet this is evidently according to the ſeries of the prophecy, and exhibits a pleaſing uniformity throughout the whole. So we have the book ſealed with ſeven ſeals. The opening of the ſeventh produced ſeven angels with ſeven trumpets; and the ſounding of the ſeventh introduces ſeven angels with ſeven vials; and the ſeventh vial finiſhes this myſtery of God. In theſe vials therefore we ſhall find the judgments brought upon the earth by this trumpet. This awful ſcene opens chap. xv. v. 1. *And I beheld another ſign* in heaven, great and marvellous, ſeven angels having the ſeven laſt plagues, for *in them is filled up the wrath of God.* A direction is given to the angels, chap. xvi. v. 1. *Go your ways and pour out your vials;* the firſt poured his vial upon the earth, the ſecond poured his vial upon the ſea, the third upon the rivers and fountains, and the fourth poured his vial upon the ſun. What theſe vials imported, or what evils were brought upon the earth conſequent upon them, it is not very intereſting for us to know, as they relate to ſubjects very remote from us, and their effects long ſince ſubſided. But the fifth poured out his vial upon *the ſeat,* or *throne of the beaſt,* ſignifying that however the other vials might affect his more remote, or extreme parts, this ſeized his vitals and would be deadly in its operation. This vial, it is ſuppoſed, was poured out at the reformation from popery. If it was in the events of that period, the viſion of the reſurrection and aſcent of the witneſſes, with the earthquake which ſhook the city to pieces, and that of this vial, unite and coincide. When this vial was poured upon the throne of the beaſt, his kingdom was full of darkneſs, and they gnawed their tongues with pain. Could a limner with his pencil and his object before him, have taken its likeneſs with greater exactneſs than this viſion repreſents the effects of this vial at the reformation? Then God began to draw near to him in judgment, and to afflict him with incurable plagues. That ſo many and ſuch able reformers, patronized by powerful princes, ſhould expoſe and remonſtrate againſt his impious uſurpations and corruptions, his pride, avarice and cruelty, with ſuch fortitude, frankneſs and zeal, muſt have given him a terrible ſhock, and filled him with mighty conſternation! How gloomy the aſpect of this upon his reſpectability, his revenues and his influence? Well might he doubt with fear and trembling, as did his predeceſſors, whereunto this would grow—gnaſhing his teeth with chagrin and rage, and gnawing his tongue with pain. Verſe 12. *And the ſixth angel poured his vial upon the great river Euphrates; and the water thereof was dried up,*

that the way of the kings of the eaſt might be prepared. The city of Babylon and the captivity of God's ancient people in it, in this book, are frequently referred to as a type to denote antichriſt and his perſecutions, and the ſufferings of the church from them. The river Euphrates was the great natural barrier of this city, and peculiarly obſtructed the progreſs of its enemies againſt it; and was alſo the grand channel of conveying its ſupplies. By the drying up of this river, the way was prepared for Cyrus and his princes, the kings of the eaſt, to deſtroy this city, and ſet at liberty God's choſen people. To that great event there is an evident alluſion in this paſſage. The Euphrates of ancient Babylon is a lively figure to repreſent thoſe ſtreams of wealth and power, which are the great defence and ſtrength of antichriſt. By the drying up of theſe, antichriſt will be expoſed to deſtruction by Chriſt and the inſtruments uſed in his providence. And is it not evident from the preſent ſtate of antichriſtianiſm that this vial has been poured out almoſt to its very bottom? The fifth vial ſhook the throne of the beaſt to its very centre. But the ſpecial effect of the ſixth in the viſion, was the deſtruction of his wealth and power. And how greatly are the ſources of them diminiſhed and reduced? It is long ſince he reſigned many of his claims and prerogatives. It is long ſince he abandoned many of thoſe artifices by which he repleniſhed his coffers. Have we not indeed ſeen that very character, whoſe menaces once filled kings and emperors with terror and diſmay, fleeing for his life, going into exile, and ſupported by royal bounty! Have we not ſeen the kings of the earth hating the whore and making her deſolate and naked, by plundering her territories of their pomp and wealth; and eating her fleſh, by emptying her coffers of their treaſures and and jewels?—How pertinent to this ſubject, (to which they probably are to be ultimately applied) are the words of the prophet?* *How hath the oppreſſor ceaſed! The Lord hath broken the ſtaff of the wicked—he who ſmote the people in wrath is perſecuted and none hindereth—The fir trees rejoice at thee, ſaying, ſince thou art laid down, no feller is come up againſt us. Hell from beneath is moved for thee—it ſtirreth the dead for thee—All they ſhall ſpeak and ſay unto thee, art thou become weak as we, art thou become like unto us—How art thou fallen, O Lucifer—they that ſee thee ſhall narrowly look upon thee and conſider thee, ſaying, Is this the man that made the earth to tremble, that did ſhake kingdoms* By this diminution of the opulence and power of the beaſt, the way is rapidly preparing for his complete and final deſtruction. But another ſcene is opened under this vial which demands particular conſideration. Ver. 13, 14. *I ſaw three unclean ſpirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet—for they are the ſpirits of devils which go out unto the kings of the earth, and the whole world to gather them to the battle of that great day of God Almighty.* Satan, perceiving that his kingdom and influence in antichriſt are drawing to a cloſe, and deſpairing of ſucceſs by artifice and intrigue, inflated with malice and reſentment, now makes a violent

* Iſaiah xiv. 4—16.

effort, waging open war with heaven. To obtain ſucceſs in this enterpriſe, he diffuſes the impious and profane ſpirit of atheiſm and infidelity, inſtigating the kings of the earth, &c. to deny the exiſtence and government of God, to exſirpate the religion of Chriſt; by this to extricate themſelves from the control of the one, and the reſtraints of the other, that they may walk in the way of their hearts without remorſe and without fear. That this viſion of the unclean ſpirits like frogs, denotes the profane ſpirit of infidelity which now rages in Europe, and is diſſeminated through the nations of the earth, hath been demonſtrated, I ſuppoſe, to the entire ſatisfaction of the public, by a very learned and elegant pen.† With the viſion of the ſixth vial drying up the river Euphrates, exhauſting the wealth and diminiſhing the power of antichriſt, and that of the unclean ſpirits like frogs, denoting the impure ſpirit of atheiſm and impiety, with the events of the preſent times before our eyes, are we not filled with amazement at the coincidence between this prediction and its fulfilment? Satan, having formed the horrid deſign of aſſailing heaven, and compelling Chriſt to abdicate his throne, now ſtimulates the nations by theſe impure ſpirits, to unite in the nefarious plot. We ſee his emiſſaries every where, compaſſing ſea and land to make proſelytes, enliſting troops, marſhalling their army, and challenging heaven to the combat. To what ſevere conflicts does and will, this call the witneſſes? and to what arduous exertions to reſiſt the horrid combination?—We ſee alſo the king and head of the church, in his government of the world, making ſignal diſplays of his power and grace for the defence of his own cauſe, to diſconcert the devices of his grand adverſary, and render all his deſigns abortive. Theſe events deſcribe to us clearly the period in which we live, in the laſt part of the ſixth vial, and how near the end of it we know not. Should not this fill us with high expectation for the approaching event—the pouring out of the ſeventh vial, which will conclude this ſcene of woe and wonder, and introduce the latter day glory of the church!

It may be proper to remark, that as the little book deſcribes the witneſſes in ſackcloth, or the afflicted ſtate of the church, and ſays very little of the riſe, progreſs and power of the beaſt, but theſe are to be conceived by implication; ſo when the ſcene changes and the remaining part of the chapter, by anticipation, deſcribes the proſperity of the church, or the glory of Chriſt's kingdom, the depreſſion of the beaſt is not expreſſed, but implied and underſtood. So when the divine judgments upon him are detailed in ſubſequent viſions, the trials of the witneſſes are paſſed in ſilence—but if we conſider how great his humiliation, eventually produced by their teſtimony, we may naturally conceive how exaſperated his feelings toward them would be, and the evils they would ſuffer from his vengeance and intrigue—and the ſevere trials of their fortitude and patience muſt ſenſibly exerciſe and affect our minds.

We have now come to the ſeventh vial. This was poured into the air, the ſeat of Satan's kingdom, by which we may conſe

† See Dr. Dwight's independence ſermon, July fourth.

quently expect it will be overturned, and his intereſt viſibly deſtroyed, in its operation and effects. Upon the pouring out of this vial, there were voices and thunders and lightning, the uſual attendants and ſymbols of divine majeſty in the execution of judgment; and a great earthquake, the common ſymbol of convulſions and revolutions on earth, with this mark of diſtinction, that it exceeded all that were before it. Such as was not ſince men were upon earth. We may conſequently expect that of all the convulſions which ever ſhook the world this will be the greateſt, as it may be the laſt. As this ſcene is future, we cannot affirm any thing poſitively concerning it, except that which is clearly expreſſed by the ſpirit of prophecy. In the diſtreſſing ſcene which will exiſt under this vial there will be two capital events. Firſt,—The deſtruction of the beaſt or popiſh antichriſt. This is denominated *the Fall of Babylon.* The way of the kings of the eaſt having been prepared by the ſixth, under this vial they will enter and deſtroy the city. Then this ſpiritual Babylon will ſink, as a mill ſtone into the ſea, and never riſe any more. The holy city will no longer be trodden under foot of the gentiles, nor will the witneſſes propheſy in ſackcloth. The woman will return from her retirement in the wilderneſs, obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away. Though this be the proper period of antichriſt's deſtruction, and that great event to which the prophecies primarily and chiefly relate, yet may it not be expected that after it ſhall be conſummated, there will exiſt great remains of antichriſtian ſuperſtition? Is not this the import of chap. xviii. verſe 9—20, which ſuggeſt, that many kings and great men who had been affectionately attached to the idolatrous worſhip of the falſe church, would be the aſtoniſhed ſpectators of her conflagration, and be grievouſly afflicted that her deſtruction had come like a whirlwind? Is it not rather unreaſonable to conclude, that ſuch an horrid ſcene of impiety ſhould be terminated in ſo abrupt a manner? Is it not reaſonable to ſuppoſe, that as there were lamentable corruptions in the church before the twelve hundred ſixty years commenced, ſo there will be great remains of them after that term ſhall expire? Agreeably to this hypotheſis may we not conſider the taking of the beaſt and falſe prophet, chap. xix, verſe 20, as denoting the total and ultimate extirpation of all popiſh idolatry. The other great event is, Secondly,—The victory over the kings of the earth and all the world who had been inſtigated by the ſpirit of devils to wage war with God Almighty. We ſaw them under the ſixth vial entering the palaces of kings and pervading the world, to excite high and low, rich and poor, bond and free, ſmall and great, to an open and deciſive conteſt with heaven. They were gathered to a place called *Armageddon*, the mountain of deſtruction. And here we ſee the king of kings with his glorious army going forth to meet them. But no ſooner does the battle commence than the victory is won. They are given to be meat for the beaſts of the field, and all the fowls of the air are filled with their fleſh. Here the extended conteſt between the ſeed of the woman and the ſerpent, which began at an early period, termimates in the

ſuppreſſion of Satan's viſible kingdom in the world. Although theſe events are diſtinctly and ſeparately related, it is not eaſy to decide, whether they will not be combined and united in the ſame event. Each ſide of the hypotheſis poſſeſſes great plauſibility. It is ſaid of the kings of the earth who had committed fornication with the great whore, who had patronized and ſupported the adulterous, or idolatrous church, that they ſtood afar off and lamented and bewailed her burning. This moſt clearly implies, that they ſurvived her deſtruction, and it ſhould ſeem afterward united with the dragon in his great conflict with God Almighty, when with him they would be overcome and ſubdued. This relation clearly implies two ſucceſſive events; one being the fall or deſtruction of ſpiritual Babylon, the other, the final victory over Satan and his adherents, which will deſtroy his viſible kingdom on earth, and introduce the millenial ſtate of the church. This notwithſtanding, it is ſaid of the ten kings chapter xvii. 14. Theſe ſhall make war with the Lamb, and the Lamb ſhall overcome them and kill them; evidently referring to the great battle deſcribed, chapter xix, combining the fall of Babylon and the victory over Satan in one event. So the celebration of the marriage of the Lamb with ſuch joy and gladneſs, though it be related previous to the great battle, really ſucceeds it; as we may rationally ſuppoſe that it would not be celebrated while it was ſo formidably oppoſed, nor while the diſpute concerning it was pending which was to be terminated by a great and deciſive battle. To ſuppoſe this conflict will precede the nuptial ſolemnity of the Lamb with his bride, the church, will produce it in connection with the deſtruction of antichriſt; and the beaſt and falſe prophet are accordingly repreſented as exiſting and active in that laſt ſevere conteſt, and as being then taken and caſt into a lake of fire burning with fire and brimſtone. But this unites the two events in one final ſcene, which will finiſh this myſtery of God. In a ſtate of obſcurity and doubt, reſpecting theſe ſubjects, ſhall we not ſuſpend our judgment, and wait in faith and hope until divine providence ſhall unravel the intricacy and give an infallible explanation of theſe predictions? Whether theſe prophecies have reference to diſtinct and ſucceſſive events, or will be accompliſhed at the ſame period, certain it is, that the judgments upon antichriſt conſtitute the third woe which introduces the voices in heaven proclaiming, The kingdoms of this world are become the kingdoms of our Lord and of his Chriſt and he ſhall reign forever and ever.

It would conſequently be next in courſe to conſider that great and bleſſed event expreſſed in the text, ſo deſirable, and happy for the church; but this hath been ſo ably deſcribed by pious and learned pens, and is ſo conſtantly the ſubject of the meditation, faith, hope and prayer of the benevolent friends of Chriſt's kingdom, that the neceſſity of it is entirely ſupereeded. Let it therefore ſuffice only to remark, that as under the ſixth vial we ſaw the unclean ſpirits go to the kings of the earth, and ſtimulate them to wage war with heaven, and were amazed at their impiety, their efforts and ſucceſs, as we had the moſt demonſtrative evidence of the accompliſhment of this before

our eyes in the occurrences of the preſent day; ſo we are equally aſtoniſhed at the methods of the king of kings to fruſtrate their nefarious deſigns. How marvellous are the adminiſtrations of his providence to vindicate his own cauſe, and diſconcert the devices of his foes, that wherein the enemy deals proudly he may ſhew that he is above them? Was that ſacred paſſage, *When the enemy ſhall break in like a flood, the ſpirit of the Lord will lift up a ſtandard againſt him*, ever more ſignally verified than in this period of agitation and conflict? How wonderful are thoſe diſpenſations of his providence by which the light of the goſpel is diffuſed? How admirable the ſpirit which he hath ſtirred up in his children, by miſſionary inſtitutions, contributions and exertions to give extent and ſtability to his cauſe? How marvellous it is, that amidſt all this ſmoke of the bottomleſs pit, theſe infernal inſtigations, even to rage and madneſs, againſt the Lord and againſt his anointed, that Chriſt ſhould be more extenſively preached and known, and his cauſe more deeply riveted in the ſouls of men, than at any other period ſince the foundation of the world? Surely from this, infidelity muſt forever deſpair of ſucceſs; but the ſpirit of blindneſs and madneſs is in it. How manifold and wonderful thoſe influences of his ſpirit (as the dew of Hermon and the dew which deſcended upon the mountains of Zion) which he hath communicated to refreſh and animate the ſouls of his people and collect his choſen, by theſe making himſelf ſtrong againſt the day of battle and war? Theſe though not particularly ſpecified were to have been apprehended from the neceſſary nature of the ſubject and courſe of events; and by theſe is he who ſitteth on the white horſe preparing to make ſignal diſplays of his invincible power, his conſummate ſkill in war, and his infinite ſuperiority over his enemies, and to vanquiſh them forever. After the expreſſions of joy and gladneſs, of thankſgiving and praiſe in heaven, that the Lord God Almighty had taken to himſelf his great power and reigned; it is added, And the nations were angry, and thy wrath is come, and the time of the dead that they ſhould be judged, and that thou ſhould'ſt give reward unto thy ſervants the prophets and to the ſaints, and to them that fear thy name ſmall and great, and that thou ſhouldeſt deſtroy them that deſtroy the earth; in this very conciſe and ſummary manner including and completing the whole ſyſtem of divine government, with the ſolemn retributions of the day of judgment.

In a review of the preceding remarks may we not analize and methodize the Revelation of St. John? Upon a critical examination will it not be found to conſiſt of the following ſubjects, reducible to the ſubſequent order? The firſt chapter contains a very awful viſion of Jeſus Chriſt, introductory to the directions and viſions contained in the whole book. The ſecond and third chapters are epiſtles to the ſeven churches in Aſia. The fourth a viſion preparatory to the Revelation itſelf. The fifth of the book ſealed with ſeven ſeals, infolding the counſels and deſigns of God Almighty relating to the church and world, which are the ſubject or matter of the Revelation. The ſixth commences the prophetic ſeries. The ſeventh, eighth and ninth continue it. The tenth contains

a viſion of the little book, introductory to the eleventh chapter, which exhibits the contents of it, the beaſt and the witneſſes. The twelfth chapter verſe 1—13 (excluſive of the ſixth which anticipates the fourteenth and ſeventeenth verſes) reſumes the grand ſubject, the church, from the beginning. The ſixth, fourteenth, ſeventeenth and nineteenth verſes are a different view of the beaſt and the witneſſes contained in the eleventh chapter. Chap. thirteenth is a deſcription of the beaſt. The fourteenth of the witneſſes. The fifteenth is a viſion introductory to the ſixteenth, which conſiſts of the ſeven vials, or God's judgments upon antichriſt. The ſeventeenth is a deſcription of the falſe church. The eighteenth of her deſtruction. The nineteenth of the marriage of the Lamb. The twentieth of the happy condition of the church on earth. The twenty firſt and ſecond of its glorified ſtate in heaven. According to this analyſis it appears that of the Revelation, the ſecond and third chapters are epiſtles. The firſt, fourth, fifth, twelfth to the twenty ſecond incluſive, are introductory and deſcriptive viſions of the ſeveral ſubjects to which they relate, and conſequently, that the prophecy of this book, or that which is properly *Revelation* is compriſed in the ſixth, ſeventh, eighth, ninth and eleventh chapters.

If we enquire for the ſubjects of this prophecy, will they not be found to conſiſt of the following, related in the following manner? Applying the firſt ſeal, or the viſion of the white horſe and his victorious rider to Veſpaſian, Titus and their conqueſts, the prophetic ſeries commenced about A. D. 70, and the firſt ſeal comprized a term of about 30 years, or extended, in round numbers to A. D. 100. The ſecond ſeal, or the viſion of the horſe that was red, denoting that ſcene of war, ſlaughter and blood in the empire which was occaſioned eſpecially by the inſurrections of the jews, and was ſo diſtreſsful to their nation extended through the next century to 200. The third viſion of the black horſe and the balances, denoting ſcarcity, diſtreſs and exactneſs in weights and meaſures, contained a term of fifty years to 250. The fourth viſion, of the pale horſe, whoſe rider was death, who had power to kill the fourth part of men, by the ſword, or war, by hunger or famine, by death or the peſtilence, and the beaſts of the field, denoting a great mortality by theſe dreadful judgements, extended to 300. The fifth exhibits the ſouls of the martyrs, as victims under the altar, crying, how long Lord? referring eſpecially to the perſecution of Chriſtans raiſed by Diocleſian, and which from the ſeverity and extent of it was called the era of the martyrs. When the ſixth ſeal was opened, there was a great earthquake or mighty revolution, the ſun became black as ſackloth of hair, or was totally eclipſed, the heathen powers and princes were extinguiſhed, and the empire was converted to chriſtianity about 320, (this is ſuppoſed to be the ſame with the war in heaven chap. xii, v. 10,) and the church generally enjoyed proſperity to 400. We have next the opening of the ſeventh ſeal, upon which ſeven angels appear with ſeven trumpets, prepared to ſound. The ſounding of the firſt four typifying the ſeveral ſucceſſive irruptions of the northern or barbarous nations upon the

empire, by which they ſubdued, depopulated and diſſolved it, when the third part of the ſun, moon and ſtars, was ſmitten, that the day ſhone not for one third part of it, or the ruling powers of one third of the world were entirely extinguiſhed, 476. The fifth trumpet and firſt woe, by the figure of a ſtar falling from heaven, the opening of the bottomleſs pit and the aſcent of locuſts out of it, denoting the impoſture of Mahomet and the conqueſts and cruelties of his followers, the Saracens, or Arabians, 612. The ſixth trumpet and ſecond woe, by looſing the four angels which were bound by the river Euphrates, prefiguring the incurſions, depredations and conqueſts of the Turks, which commenced 1280. With this we may connect the viſion of the beaſt and the witneſſes propheſying in ſackloth.

We have laſtly, the ſeventh trumpet and third woe, or God's judgments upon antichriſt ſucceſſively inflicted under the pouring out of ſeven vials, of which we live in the concluſion of the ſixth, or the beginning of the ſeventh and laſt, under which divine judgment upon antichriſt will be conſummated in his complete and final deſtruction, and Satan be diſpoſſeſſed of his viſible kingdom in the world, which will be ſucceeded by the happy condition of the church on earth and its glorified ſtate in heaven. What a wonderful ſyſtem of viſions is the Revelation, containing a prophetic ſeries of events which commenced about the time of the apoſtle, and will extend to the end of the world! How appoſite the figures to ſignify their various events? How admirably connected and harmonious? What evidence does the Revelation involve in itſelf of its divine inſpiration and authority? What external, viſible evidence has it received from the diſpenſations of divine providence? How full of important inſtruction, ſupport and comfort to thoſe who are looking for redemption by Chriſt Jeſus?—With theſe viſions before our eyes, and the hiſtory of divine providence in our hands, we begin with the firſt ſeal of the divine volume. We examine all the ſubſequent viſions, comparing the event with the prediction, and are ſurpriſed at their connection, their concert and exact fulfilment. We arrive at the period in which we live. We ſee the ſpiritual Euphrates dried to its lees, the reſources of Popiſh antichriſt exhauſted to their very dregs. We perceive from their tenets and inſinuations, that the unclean ſpirits, like frogs, are gone out into all the world. We ſee them every where, in the palaces of kings and the cottages of peaſants, and we hear them croaking from every corner. Filled with conſternation at finding the events and circumſtances of the times in which we live ſo accurately deſcribed, we demand, how can theſe things be? We reflect that known unto God are all his works from the beginning. Our doubts are reſolved and our faith confirmed. This is the revelation of Jeſus Chriſt which God gave unto him. Convinced from the paſt we anxiouſly enquire for the future. We are informed that the conteſt will progreſs. We ſee the combatants marſhalling under their reſpective leaders. We look to the captain of our ſalvation and ſee his name written, KING OF KINGS AND LORD OF LORDS. We are aſſured that he will vanquiſh, confound and put all his foes to ſhame, and triumph

and reign glorioufly. We look around and ſee ourſelves compaſſed about with a great cloud of witneſſes which are earneſtly contending for the faith once delivered to the ſaints. Inſpired with holy fortitude, our zeal kindles to engage in the arduous conflict and ſupport the bleſſed cauſe. Senſible that we are inefficient, yet purſuaded that we ſhall be more than conquerors, through him who hath loved us, we gird up the loins of our minds, and as we wreſtle not with fleſh and blood, but againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places, we put on the whole armour of God, the ſhield of faith, the helmet of hope, and the breaſt plate of righteouſneſs, and the ſword of the ſpirit, having our feet ſhod with the preparation of the goſpel of peace, and praying always with all prayer and ſupplication, come Lord Jeſus, come quickly.

PEREGRINUS.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

IF the following remarks are worthy of a place in your Magazine, you are at liberty to inſert them. If you judge them not to be ſo, you will not diſoblige the author.

IT has often been a matter of ſurpriſe, as well as of regret to the writer, that men ſhould reaſon ſo differently on the ſubject of religion, from what they do on all other ſubjects: that they ſhould there deny principles and ſentiments, which they avow, and adopt in common life.—On queſtions where it is of the laſt importance to reaſon correctly, and to feel rightly, they are moſt ſtudious to err; and with reſpect to their relations and obligations to God, to reſort to ſhifts and excuſes which they will not for a moment admit in their intercourſe with each other. Thus the exiſtence of ſin in our world is ſometimes conſidered as an excuſe or juſtification for the committing of ſin; and the implantation of a principle of grace in the heart, as an abridgement of the liberty of man. It is admitted that we are wholly paſſive in what is termed regeneration, but not that we are thereby deprived of moral liberty, or that any conſtraint is laid upon our wiſhes or our wills. We are paſſive as to many or moſt of our concerns. We are paſſive in our creation—in the place of our birth—in the formation of our bodies—in the capacity of our underſtandings—and as to the families of which we are members. To ſome is given the power to obtain wealth and honors, while to others this power is denied. Some are healthy and robuſt, while others are ſickly and deformed. Some are bleſſed with all the good things of this life, while others are deprived of them. We have no influence or agency in natural cauſes and effects. We have no power to change the ſeaſons, or to arreſt the courſe of nature. Winds and ſtorms which often produce diſtreſſing calamities neither *come or go at our command.* We are unable to avert the cold of winter, or the ſcorching heat of ſummer. The blaſt, the mildew and the hail, lay waſte our fields againſt our deſires and our tears. We are condemned to perpetual toil—to ſickneſs, and to death in conſequence of the commiſſion of a ſin, in which we were not the actors. In all theſe

things we patiently acquieſce. We do not in general preſume to fault the ways of providence to us on theſe accounts. But we cannot ſubmit to have our hearts changed by the power of divine grace, without exclaiming, *our liberty is invaded.* It ſhould not be forgotten that as ſoon as grace is implanted in the heart it becomes an active principle. It is perfectly congenial with the taſte and wiſhes of the ſubject. So far from his endeavoring to extirpate it, he deſires that it may have a greater and more predominant influence. He loves that which he once hated, and he diſcerns a glory in divine things to which before he was a ſtranger.—Were a man on a ſudden to have his taſte changed, in reſpect to ſome article of food, which he had always loathed, ſo as to have it become delicious and agreeable to him, would he complain that his liberty had been abridged—that his taſte had been improperly affected—that a power had been exerted over him to his prejudice; or would he bleſs the power which had been exerted to enlarge the ſphere of his enjoyment, and his capacity to receive good? Would the blind man to whom our Saviour reſtored ſight, have complained, had it been done without his importunity, or even knowledge that Jeſus was near him? And leaſt of all ſhould we complain that deity can give to us a power to become his ſons; that he can, and that he ſometimes does adorn us with moral beauty; that he can reinſtamp his image on our ſouls; that he can give to us tender and benevolent feelings; that he can aſſimilate us to himſelf in the temper of our minds; and in conſequence thereof render it conſiſtent to beſtow on us immortal glory and happineſs?

I attribute all the falſe reaſoning on this ſubject to improper views of the human character. He who believes himſelf to be by nature in ſome good degree as he ſhould be, will of courſe deny any particular divine agency in renewing the heart and in ſanctifying the affections—he will condemn it as depriving him of moral liberty. He will conſider himſelf, if he has not attained, as capable of attaining to the ſtate of a good man, and by conſequence his privileges. Or if he brings to his aid the aſſiſtance of the divine ſpirit, he will treat it rather as the promiſed reward of his imperfect obedience, than as the free gift of God to the unworthy; and while he is forced to admit that the gift of a Saviour was an act of grace, he will claim to himſelf the merit of having made the application of the atonement, to his own heart.

But he who believes himſelf by nature to be wholly deſtitute of holineſs—as an enemy to his creator—as entirely bent on evil—as devoid of any thing like a principle of obedience—who ſees that he is ſet on his own deſtruction, without any inclination to change his habits, or his feelings, will never condemn the doctrine of regeneration by the agency of the ſpirit of truth: he will rejoice that a being ſuperior to himſelf, of unwilling can make him willing, and that divine mercy can accompliſh that for him, which he has no deſire to accompliſh himſelf.

On the origin of evil, it becomes us to ſpeak with diffidence, and not to be *wiſe beyond what is written.* This we know, that however it may be overruled to the greater good of the univerſe, it is in its nature offenſive to God.

I chuſe neither to ſay that he is the direct, efficient cauſe of it, that he permitted, nor that he could not prevent it. Each of theſe modes of expreſſion is to me unſatisfactory; and leads to conſequences, which involve me in difficulties. I limit my view, to ideas more ſimple. It is enough that he has in all ages puniſhed ſin. That he gave his Son to expiate it; and that he has declared in his word, that he will inflict hereafter, on all the obſtinate perpetrators of it, a deſtruction adequate to its demerit. The hiſtory of man from the beginning proves to us that our hearts, and not our underſtandings, reaſon, when we would attempt to juſtify ſin by the exiſtence of ſin. Laws have ever been made to puniſh crimes, and the more malignant the crime, the more ſevere has been the puniſhment. Among ſavages, where there are few prejudices of education to bias the underſtanding, puniſhments are common and cruel. In civilized life, the object of laws has always been, to reſtrain the commiſſion of evil, to guard and protect from its effects, to relax and weaken the motives to it, and finally to puniſh the incorrigible. On this ſubject there has ever been one common ſentiment. No criminal at the bar of juſtice ever pleaded his crime, or the malice which produced it, by way of juſtification. Such an appeal would conduce to a more awful and ſevere ſentence. Our children who reaſon leſs dextrouſly than we, never attempt to excuſe offences in this way; they know, they feel too well the conſequences. But this is the unreaſonable treatment we give to an infinitely wiſe God; to him who made, who ſupports, and who continues us in being; who ſheds his bleſſings around us in rich profuſion, and who has promiſed us the glories of his heavenly kingdom, on repentance and obedience to his commands. He would be thought a bold and daring offender indeed, who ſhould unbluſhingly and in the face of day, blazon his crimes and triumph in that wickedneſs of heart which was the occaſion of them; but we frequently hear ſentiments like the foregoing, uttered calmly and without emotion, reſpecting ſins againſt God. And there are not a few, who while they dare not charge all their ſins to his account, will ſpeak of them as being agreeable to his will, and as affording them much palliation.

The ſpirit of curioſity is ever awake to deviſe imperfections in the divine government, and thereby to furniſh pretexts to abandon and to forſake it. No ſubject has been drawn into more frequent diſcuſſions than the origin of ſin; on none have arguments *a priori* been more unſatisfactory; from none have concluſions been ſo wicked. A little modeſty would have ſilenced much impertinence; and an appeal to the common ſentiments of mankind given us complete ſatisfaction. The whole world is a myſtery. Wherever we look around us we behold wonders which we cannot comprehend. Moſt that we know is what we ſee and feel. When we ſin we are conſcious of guilt, and we look forward to the iſſue with concern. When we do our duty, we have a witneſs within us of the rectitude of our intentions, and we rejoice at the approbation which heaven gives. When we travel farther than this into the deſigns of him who ſuffers us to do evil, we go aſide from the path of duty; and unleſs our attention

be diverted from prying into the *deep things of God*, to endeavour to ſeek his mercy by repentance, we ſhall receive the reward of thoſe who *wonder and deſpiſe and periſh*.

A LAYMAN.

EXTRACT *from a Sermon delivered at* HARTFORD, *on the Evening of May* 12*th* 1803, *by the Rev.* ELIJAH WATERMAN, *of* WINDHAM, *at the requeſt of the* TRUSTEES *of the* MISSIONARY SOCIETY *of* CONNECTICUT.

I SHALL have an excuſe in my own conſcience, and I truſt in the view of him who has lifted up his ſtandard to the Gentiles, if in the remaining part of this diſcourſe I excluſively plead the cauſe of the heathen tribes, and reſpectfully attempt to remove the objections thrown in the way of propagating the goſpel among them.

Firſt.—It is objected, by an infidel ſpirit, that the goſpel contains myſteries which impede its propagation among the heathen.

Some who make this objection plauſibly pretend that they wiſh to chriſtianize the heathen, but then their plan is to preach only moral principles without the ſanctions of the goſpel. They would keep out of view the turpitude of ſin, the corruptions of the human heart, and the dignified character of the Saviour. Naked morality ſhould be propagated without a foundation to ſupport, or a motive to influence. Laying their deadly axe at the root of the tree of life, cutting off the divinity of Chriſt, the healing leaves wither, and the fruit periſhes. And while they pretend to chriſtianize the heathen, they rather become heathen themſelves. But experience has ſufficiently ſhown this objection to be futile. The Chriſtian religion has been propagated with all its eſſential doctrines and myſterious facts, among the ignorant, barbarous, and thoſe who were deeply rooted in the ſuperſtition of idolatry. Indeed wherever the Chriſtian religion has been preached with ſucceſs, it has been done by thoſe who held that God was manifeſt in the fleſh to take away ſin; and even where Miſſionaries have propagated their own traditions, they have grounded theſe on, and recommended them by the fundamental truths of the goſpel. Indeed the cold apathy of the Socinians and the unbelief of ſuch as make this objection, leave no room for any motive for exertion; the ſoul and its ſalvation are of no importance in their eſtimation; they do not treat man as in a ſtate of probation, preparatory for a better world, they merely aim to produce in men a decent exterior, and ſuch perſons do not become Miſſionaries to ſpread Chriſtianity in any form among the Pagans. It it is true, judgment ſhould guide and prudence direct as to the beſt mode of opening the Goſpel and its eſſential truths to the minds of the ignorant and prejudiced; but God forbid, that we ſhould pare away the goſpel to the narrow views of human wiſdom, that we ſhould heſitate to declare in a deciſive manner the whole counſel of God. Chriſt crucified as God in the fleſh has been preached unto the Gentiles, and ſo has he been believed on in the world.

Again.—It is objected that the expenſe of Miſſionaries to the natives is more than we can bear.

This objection generally comes from thoſe whoſe covetouſneſs is dolatry; but no people, in proportion to their numbers, are more able to contribute to the ſupport

of Miſſionaries than the inhabitants of Connecticut. Bleſſed with the good effects of that goſpel which was the hope and glory of our fathers, God has given abundantly into our hands the means of holding out the cup of Salvation to the heathen tribes. Had we a ſenſe of our duty, and of the grace of God, how ſmall would be the burden of ſupporting a number of Miſſionaries among the natives; and of educating in our ſchools all the children which could be procured from them for that purpoſe? If we looked on this cauſe as the cauſe of Chriſt, who became poor that we through his poverty might become rich, we ſhould not then magnify difficulties and catch at plauſible pretexts for excuſing our ſloth, and through very covetouſneſs leave the heathen on our borders to periſh in their ſins, without carrying them the bread and the water of life.

But another and more formidable objection ſtill is brought forward, in which a confidence is placed that it is immoveable. It is that the experiment has been tried, the goſpel has been preached to them and they will not receive it, therefore all exertions in miſſions to them is expenſe and labor in vain.

That the goſpel has not been received by the natives with that readineſs which the propagators of it deſired is true, but this is not a truth peculiar to the preſent time. It was the ſame in the days of the Apoſtles, and has been in every ſucceſſive attempt to ſpread the goſpel. And could we number the multitude that have been brought to the knowledge of the Savior by the preaching of the Mayhews, Eliot, Brainard, and others in this country, we ſhould find a moſt encouraging motive *from their ſucceſs*, to proceed with vigor in declaring to the Indian tribes the word of life. Where the goſpel has been perſeveringly and ſtatedly preached among them, the number of converts has been beyond expectation, and if the advance of truth has been ſlow it has never been ineffectual. Were our exertions in any meaſure in proportion to the importance of the object, and the means God has given us, we might realize more extenſive effects, notwithſtanding all the ſtrength of habits and the peculiarities of diſpoſition, which to the eye of human reaſon throw themſelves in the way of the goſpel's ſpreading among the heathen of this land. If we lift up our banner in the name of the Lord our God, ſhall we doubt of ſucceſs? To go againſt human probabilities where God has commanded, is to go depending on HIM who ſays *Lo* I AM *with you.* In preaching to the Gentiles we muſt expect difficulties, and in winning ſouls to Chriſt, reſiſtance. But in this miniſterial buſineſs of our Lord we are not to act after the wiſdom of men, nor to calculate on means in themſelves. Here to confer with fleſh and blood about the perils and hardſhips of the wilderneſs, the roving and ſavage temper of the natives and the obſtinacy of their habits, is only to raiſe lions in the way; it is to abandon our confidence, to caſt away our promiſe, to leave the grace of God, the power and preſence of Jeſus out of the account; and without theſe we ſhall be wanting indeed. But let us remember that we ourſelves are deſcended from anceſtors, who were without God, and ſtrangers to the covenant of promiſe; they worſhipped evil ſpirits

its, and facrificed unto idols, and had not thoſe Miſſionaries who felt the value of ſouls, gone forth with their lives in their hands preaching Chriſt crucified, we ſhould doubtleſs have been in darkneſs and the ſhadow of death. But now how manifold are the mercies which we enjoy in that religion which drives away the glooms of ignorance by the light of life and immortality?

A diſpenſation of the goſpel is committed unto us, and a woe indeed will be againſt us if we preach it not to the heathen in our land. Their periſhing ſouls have long implored, have long demanded our exertions—but we have been cold and regardleſs of their condition, and have made none or feeble and doubting efforts to repel the wiles, or to oppoſe the triumphs of Satan. With the means of ſalvation in our hands, we have ſeen them periſhing in their own blood, and have turned away and paſſed by on the other ſide; this we have done, this we are ſtill doing in the face of ſuch a promiſe as this, "For I will," ſaith the Lord, "extend peace to Zion like a river, and the glory of the Gentiles like an overflowing ſtream, and the heathen ſhall know that I am God, and there is none elſe that exerciſeth loving kindneſs and righteouſneſs in the earth." Shall we turn over our Bibles and read ſuch promiſes, and yet fold our hands and ſay the time is not come—the heathen will not hear, nor receive the knowledge of the Saviour crucified?

But may we not aſk, what if the Son of God, when about covenanting to be a mediator for ſinners, had, in the view of their obſtinacy, rejection and cruel treatment of him, ſaid, No, I will not go for them—let them alone, for they will deſpiſe my words, mock and crucify me; I will leave them to periſh in their own ſins. But no; the bowels of the compaſſionate Saviour were melted in love, his repentings were kindled together—and he ſays, how ſhall I give thee up, O ſinner? How ſhall I leave thee to eternal death—how ſhall I caſt thee off forever, without offering thee life, even at the expenſe of my own? The cup of the bitterneſs of God's wrath was wrung out before the Son, and in the view of all his ſufferings. He took it freely—he drank it—and Oh, for us, he drank it all, without a murmur! And ſhall we who have taſted that the Lord is gracious, be cold and lifeleſs in reaching out the cup of ſalvation to the heathen? Will it be an excuſe before the Saviour, that they would not accept? No, our duty is to preach to them the goſpel, whether they will hear or whether they will forbear. If we are faithful, and ſtill it is a ſavor of death to them, the ſin will lie at their door. Let us labor in faith to prepare a high way in the deſert for our God, that Jeſus in paſſing by, may give ſight to the blind, hearing to the deaf, and life to the dead; that he who is the ſpiritual rock may open the ſtream in the wilderneſs and pour its water among all the tribes; that they may go out with joy and be led forth in peace, the mountains and the hills breaking forth into ſinging, and the trees of the field clapping their hands, becauſe inſtead of the thorn comes the fir tree, and inſtead of the brier the myrtle.

Before the promiſes of God, all objections muſt vaniſh. Let the eye of faith look back and mark the progreſs the goſpel has

made by means the moſt unlikely, and againſt all the enmity and all the power of the enemies of the croſs of Chriſt. The ways of providence are not ours; the Lord ſeeth not, he worketh not as man. His counſel ſhall ſtand, and he will do all his pleaſure. The religion of Jeſus among the nations, like the grain of muſtard ſeed, hath ſent forth its branches, laden with the fruit of life, and the Gentiles have ſat down under its ſhade, with great delight. Jeſus was received up into glory, to carry forward the glorious work of the ſalvation of ſinners; he has bleſſed his faithful ſervants; he does ſtill bleſs, and will continue to bleſs them—to ſee of the travail of his ſoul and be ſatisfied.

But I turn from objections to the favorable tokens of ſucceſs. It is a time when the ſpirit of the Apoſtles ſeems returning upon the friends of Zion. For the benevolent purpoſe of extending the religion of God manifeſt in the fleſh, to the new ſettlements and the natives on our borders, new combinations of believers are yearly forming and gathering ſtrength, from the prophetic promiſes, from ſearching the ſcriptures, from examining the benighted ſtate of the heathen and the value of their ſouls, from more frequent and fervent prayer, and from a more general conſent, that the ſet time to favor Zion is come. In Connecticut, under Providence, a good foundation has been laid for communicating to our white and red brethren of the weſt, the goſpel of Jeſus in a more effectual manner. Scarcely five years have elapſed ſince the formation of the Miſſionary Society, and though entering on its duties with the trembling ſteps of a little child, leaning on the hand of Providence, it has made ſubſtantial advances towards its object. And ſucceſs in every reſpect, as to funds, proper miſſionary characters, and the effect of the goſpel preached, has far, very far exceeded the expectation of thoſe who at firſt were thought over zealous. Multitudes through the new ſettlements will have occaſion, through eternity, to bleſs God, that by this means they have taſted that the Lord is gracious, that Jeſus to their ſouls is as the ſhadow of a great rock in a weary land, and as ſprings of water in the deſert. By means of this ſociety the goſpel has been extenſively preached, many churches have been formed, the ordinances have been adminiſtered to thoſe who might otherwiſe have ſat in darkneſs. Hitherto the Lord hath helped us, and we will be glad thereof. To the natives but one Miſſionary with his family has been ſent forth by this ſociety. To human view the proſpect has at times been diſcouraging; but in God's gracious work of winning ſouls to Chriſt, there is no diſcouragement, my brethren. As miniſters, as ambaſſadors, we muſt implicitly follow his inſtructions, and they are too plain to be evaded—*Go, diſciple all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghoſt, teaching them to obſerve all things whatſoever I have commanded you, and lo, I am with you always even unto the end of the world.* Shall we for a moment, heſitate to go forward—ſhall we after a weak and inexperienced effort, not perhaps without being preparatory for ſucceſs, ſhall we give up the heathen, and leave them to periſh, while we have the means of ſalvation in our hands, and Je-

ſus from his throne, ſtands ready to bleſs and make effectual the door that is opened? Shall we ſay, the time is not come? No. I am perſuaded that Providence is turning thoſe events which in appearance may look gloomy, ſo that they ſhall fall out for the furtherance of the goſpel, and for the encouragement of thoſe who have the direction of this important buſineſs. Not deſpiſing the day of ſmall things, methinks the eye of faith may ſee the beginning of a moſt ſucceſsful labor among the heathen on our borders—that Miſſionaries will be multiplied, villages will be ſettled, ſchools will be taught, churches will be formed, and the peaceful ordinances of religion will ſupercede the orgies of demons, and the tongue that now utters the ſong of war, the ſignal of death, will move to the ſong of Zion—and glory to the Prince of life; for the Lord is a covenant to the people, and a light to the Gentiles. It is nothing, O Lord, with thee, to help, whether with many or with them that have no power. Help us, O Lord our God, for we reſt on thee, and all the glory ſhall be given to God the Father, God the Son, and God the Holy Spirit. Amen.

Thoughts on Enoch and Elijah.

THE whole duration of time may be divided into three grand periods. The firſt extending from Adam to Moſes—the ſecond from Moſes to Chriſt—the third and laſt, from thence to the end of the world, or the goſpel age, called in ſcripture, *the laſt days*. Each of theſe periods has been ſucceſſively marked, by a certain ſimilar and memorable event, conveying, with increaſing evidence, the ſame moral inſtruction to mankind. The events referred to, are the tranſlations of Enoch and Elijah and the glorious aſcenſion of our Lord Jeſus Chriſt. The two former of theſe, were, like ourſelves, worms of the duſt, men of like paſſions, nor differed from others, but by the ſovereign and ſanctifying influences of the holy ſpirit. They were perſons of as unblemiſhed moral character as any among the excellent ones of the earth—eminent examples of piety, faithful ſervants of the moſt high God; men of whom the world was not worthy. The character of Enoch, with the account of his tranſlation, is conciſely drawn by the pen of inſpiration, but it is complete. "And Enoch walked with God and he was not, for God took him." All the circumſtances of this intereſting event which a vain curioſity would prompt us to know, divine wiſdom hath concealed. We are ſimply informed of the fact of his tranſlation, and left in ignorance of the manner and circumſtances of it; whether it was openly, or ſecretly done, in the view of human witneſſes or not. We have, however, from the probable deſign of heaven in the affair, reaſon to believe, that it was, in that age, of greater or leſs degree of notoriety to mankind. *He was not, for God took him.* He was removed from the connection and ſociety of ſinful men. God took him from earth to heaven, in the living uninterrupted union of ſoul and body. "By faith Enoch was tranſlated, that he ſhould not ſee death; and was not found becauſe God tranſlated him; for before he was tranſlated, he had this teſtimony, that he pleaſed God."

The hiſtory of Elijah and of

his tranſlation in particular, is much more copious and diffuſe. It is full of affecting and inſtructive incidents, all uniting to exhibit the ſame character of piety, zeal and faithfulneſs. Humility, patience, ſelf-denial, devotedneſs to God, zeal and fortitude, are the prominent features in his character. His whole hiſtory is an uniform exhibition of theſe virtues in exerciſe. Under the reign of wicked Ahab, in the midſt of Pagan perſecution—in the moſt corrupted ſtate of the public morals; when the whole nation of Iſrael, from the prince to the peaſant, from the throne to the cottage, had almoſt univerſally forſaken the worſhip and ſervice of the true God, and proſtituted themſelves to the groſſeſt ſuperſtition and idolatry; he alone ſtood forth the champion of truth, an undaunted hero in the cauſe of his God. By his timely and faithful exertions, he was inſtrumental of reclaiming the nation from idolatry, and refcuing them from utter ruin.

Thus in their lives, and their exits—in their line of conduct upon the ſtage of this world, and the manner of their departure out of it, theſe two extraordinary human characters exhibited a bright typical reſemblance of the great head of the church; who was holy, harmleſs, undefiled and ſeparated from ſinners—roſe from the dead a glorious conqueror over death, hell and ſin, and aſcended in triumph to the right hand of the majeſty on high. Theſe were the men, in the ſeveral ages in which they lived and acted, whom God delighted thus ſignally to honor. Theſe were the choſen veſſels, by whom divine wiſdom ſaw fit to make ſenſible manifeſtations to the intelligent univerſe, of his infinite love of righteouſneſs, and the conſummation of his mercy to the redeemed, by the glorious rewards of his grace actually beſtowed. By theſe examples he deſigned to inſtruct and comfort his poor afflicted people travelling in this dark and dreary wilderneſs—to wipe the tear of affliction from the furrowed face of mourning piety—to dart a ray of heavenly light through the gloomy ſcene of mortality and the grave, and by theſe aſſured tokens, to confirm the faith of the ſaints in their future reſurrection and eternal glory.

By what God hath actually wrought in the perſons of Enoch and Elijah, his immutable purpoſe of grace towards all his faithful ſervants is exemplified and declared, and all his precious promiſes of glory to the ſaints, ratified and confirmed. Like the etherial bow in the cloud, the inſtituted pledge of God's covenant with Noah, theſe glorified ſons of Adam are ſtanding monuments to the ſaints in heaven and on earth, of his covenant faithfulneſs to the redeemed—that they ſhall all, in due time, be gathered into his heavenly kingdom, glorified together in the whole man, and made happy forever in the beatific viſion and enjoyment of God.

Theſe, doubtleſs, were ſome of the principle points of inſtruction taught to the old teſtament church, by the tranſlations of Enoch and Elijah. But under the goſpel diſpenſation, in this third and laſt period of the militant church, the ſame things are more eminently expreſſed and confirmed by the reſurrection and aſcenſion of the Lord Jeſus Chriſt—by the glorified humanity of the great head of the church. In him, all the promiſes of God are yea and

amen. And of him both Enoch and Elijah were but the pre-figuring types. Behold, a greater than either is here! He is the reſurrection and the life, and becauſe he lives, his people ſhall live alſo. "But now is Chriſt riſen from the dead, and become the firſt fruits of them that ſlept." Now the idea of *firſt fruits*, neceſſarily implies that of a ſucceeding harveſt. "And he is the head of the body, the church; who is the beginning, the firſt born from the dead." If then the head be riſen, what is this but an aſſured token that the body ſhall not always moulder in the duſt, but that the whole church ſhall aſſuredly ariſe, and follow their aſcended Lord to the bright manſions of eternal glory? Yea, ſuch is the vital and indiſſoluble union between Chriſt and his people, that in the ſtrong, metaphorical language of ſcripture, the body, the whole church are repeatedly repreſented as being actually riſen, aſcended and glorified with their divine head. What an inexhauſtible ſource of conſolation is here preſented to the ſuffering people of God? An anchor indeed entering within the vail. Let faith brighten into triumph and ſay, O death where is thy ſting! O grave, where is thy victory!

"Saints ſhould be joyful in their king,
E'en on a dying bed,
And like the ſouls in glory ſing;
For God ſhall raiſe the dead."

ASAPH.

The days of youth are the moſt privileged and convenient period in life to attend to the duties of religion.

RIDING, the other day, into a diſtant part of the country, I fell into company with a miniſter of Jeſus, who informed me that, for ſome time paſt, there had been among the people of his charge, apparently more than a common attention to religion, which he hoped was the dawning of a ſpecial revival. The people attended on weekly lectures and conferences with apparent delight, and the concerns of eternity ſeemed to claim a general attention. He urged me to go home with him, and preach a lecture which had been appointed in conſequence of theſe pleaſing appearances. I went. The people aſſembled. A deep ſolemnity appeared depicted in the countenances of the whole aſſembly. It evidently appeared, that they had not aſſembled merely to ſhew themſelves; but to hear, and to hear the goſpel, as revealing to them the awful end of the wicked, who die in their ſins, unintereſted in the blood-bought pardon of the Redeemer; and as pointing out the only way of eſcape and ſalvation, by a regeneration of heart, and cordial acceptance of the Lord Jeſus. The aſſembly was not large; but it was as numerous as was expected. A number of youth of both ſexes were preſent. Their vain and trifling airs were laid aſide; their countenances fixed and deeply impreſſed; and the tear, expreſſive of deep concern, ſtarted in their eyes. They ſeemed to feel convinced their ſouls would never die; but exiſt eternally, beyond the grave, in the celeſtial paradiſe of God, or in the dark region of hell. Whether theſe impreſſions will be laſting or not, I pretend not to know; nor do I know, whether they will bring them to an habitual and perſevering attention to the all-important concerns of the ſoul, or in a few days, as is unhappily

ſometimes the caſe, be caſt away for ſcenes of diſſipation and carnal mirth; nor whether they will be duly encouraged, till God ſhall in the riches of his grace renew their hearts, and fill them with the bleſſed conſolations of religion. Of this I pretend not to judge. I leave it with him *who has the reſidue of the ſpirit; who maketh ſore, and bindeth up: who woundeth, and his hands make whole.* But, in whatever manner theſe tender impreſſions upon the heart and the conſcience may be treated, by thoſe who were then the ſubjects of them, one thing, in particular, from the intereſting ſcene, forcibly ſtruck my mind; and it was this, *That the days of youth are the moſt privileged and convenient time to attend to the duties of religion.* This is often denied. Inconſiderate youth put far away the evil day; and their forced excuſe is, that youth is neither a privileged nor convenient time to attend to the duties of religion, not conſidering, *to-morrow they may die, as thouſands have died before them;* nor laying to heart, the ſolemn warning given them, by an inſpired preacher, in theſe words, Eccl. xi. 9. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the ſight of thine eyes: *but know thou, that for all theſe things God will bring thee into judgment.*"—Will God, then, O young man, or young woman, who may chance to read theſe pages, bring thee into judgment for all theſe things? Art thou, while thus indulging in ſin, ſowing the ſeeds of ſorrow, which thou muſt reap, either in this or the eternal world, or perhaps in both? Surely, then, it becomes thee to conſider thy ways, and to fear him who is able to deſtroy both ſoul and body, in hell, forever!—But, I was ſaying, youth is the moſt privileged period in life to attend to the duties of religion; and who can a moment doubt it, that knows the human character? The young are not hardened by long habits of ſin. Is not the mind in youth peculiarly tender and ſoft, and eaſily moulded into good habits? Is it not all alive to feeling, and eaſily impreſſed with whatever greatly intereſts it; having none of the ſorrows, the pains, the weakneſſes and the infirmities of old age to deſtroy its ſtrength and activity; while animal nature moſt readily lends its aſſiſtance, in the feet to walk, the eyes to ſee and read, the tongue to ſpeak and aſk, and the ear to hear and receive inſtruction. But, in old age, all will be the very reverſe. A long hardened, corrupted taſte will not eaſily be ſubdued; habits of ſin, long indulged, urge on to continued indulgence, in defiance of reproof; the terrors of hell having been often reſiſted, ceaſe to alarm the guilty wretch; and he is aſhamed to renounce his diſſolute conduct for a life of prayer and religion.—I have lived to ſee the mighty power of God, in the riches of his grace, diſplayed in the revival of religion, in ſeveral different towns; and have obſerved that the young, where there were no *ſons of Belial* to corrupt them, have been more or leſs the ſubjects of the bleſſed work.

That the days of youth are the moſt privileged and convenient ſeaſon to attend to the duties of religion, appears, alſo, from the forcible manner in which king Solomon has preſſed upon the young mind a remembrance of God. But, ſince his arguments

are expreſſed in figurative language, I ſhall now endeavor to place them in a plain and familiar light. Eccl. xii. 1. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou ſhalt ſay, I have no pleaſure in them."—Explanation. Remember now your Creator in the days of youth, while in health, and full ſtrength of body and mind; for theſe are the beſt days that ever you will ſee, to obtain that religious inſtruction which is eſſential to your everlaſting peace and happineſs with God. For the years of old age, if you are ſuffered to live, will ſoon come upon you, with all the pains, afflictions, burdens and evils which naturally attend that period in life; and, if you are then found deſtitute of religion, you will find no pleaſure in them. Borne down with ſuch a load of infirmities, you will find nothing to comfort you on earth; nor, without religion, any thing to comfort you in the near view of eternity.

Verſe 2. "While the ſun, or the light, or the moon, or the ſtars be not darkened, nor the clouds return after the rain."—*Exp.* For youth, on every account, is the moſt convenient and beſt time you will ever find to attend to religion and make your peace with God. It is the beſt time; becauſe then, if diſpoſed, you can enjoy all the works of God. In youth, the ſun, the light, the moon, the ſtars and all the works of God are pleaſant to the clear ſighted eyes, cheering the mind; and the lively beauties of the verdant hills and flowery meadows, after the refreſhing ſummer's rain, adminiſter new and varied pleaſure. But, in old age, by reaſon of the dimneſs of the eyes, all theſe ſources of comfort, to cheer the animal ſpirits, are darkened and loſt. Failing eyes make them ceaſe to pleaſe. When the rain is over, and the ſky clears up with a beautiful brightneſs, the clouds ſtill hang on the minds of the aged. They forget not their ſorrows and infirmities. All to them ſtill remains dark and gloomy. A clear ſky gives them no laſting pleaſure. When young, they rejoiced at the pleaſing change, and beheld its beauties with rapture; but the burdens of old age are not to be removed by the clearing of the ſky. The joys of the young are remembered but to increaſe the gloomy contraſt of declining years.

Verſe 3. "In the day when the keepers of the houſe ſhall tremble, and the ſtrong men ſhall bow themſelves, and the grinders ceaſe becauſe they are few, and thoſe that look out at the windows be darkened." *Exp.* For, in old age, when the nerves are relaxed, the legs, which are the great pillars that ſupport the temple of the body, become feeble and tremble. Hence, it is with difficulty that the aged move themſelves from one place to another; with difficulty if diſpoſed, that they can get to the uſual places of public inſtruction; and, ſometimes, they are ſo enfeebled that they cannot go at all. And while their legs tremble, their knees bow themſelves, and no longer ſtrong and firm to keep the body erect, ſmite the one againſt the other, thus making the difficulty of travelling from one place to another ſtill greater. Beſides, their grinders or teeth are chiefly gone, a few only being left, making it difficult for them to eat their food, and deſtroying the pleaſure, once

enjoyed. And to add ſtill to their ſorrows, the ſight of their eyes fails, ſo that they can no longer look out of thoſe windows of the body, either to enjoy the beauties of nature, or to read the holy ſcriptures. But, in the days of youth, it is far otherwiſe. The young never complain of wearineſs of legs. They can run,—they can walk with eaſe from place to place, wherever they pleaſe. Their legs never tremble, nor their knees ſmite together: they are ſtrong men; they eaſily bend, and the body feels but a light burden upon them. Their teeth are ſtrong and full ſet; and they eat their neceſſary food with eaſe and pleaſure. Their eyes are clear and penetrating, embracing all the beauties of nature to cheer the mind, and enable the inquiring ſinner to read the holy ſcriptures. On theſe accounts, how ſuperior, therefore, are the days of youth to the days of old age, to attend to the duties of religion! Young people can go to the houſe of public worſhip, at all ſeaſons of the year, in all weathers, as often as they pleaſe, and with eaſe. Their ears are not deaf, when there, that they cannot hear; nor their eys blind that they cannot ſee; nor their memories weak, that they cannot remember; nor their ſenſe of feeling loſt that they cannot feel. Oh, my young friends, can you ſeriouſly read this deſcription of the decrepitude of old age, with its countleſs infirmities; and yet, vainly flatter yourſelves, that old age will be the beſt period of time to begin a religious life? Do you not in a moment ſee, in ſpite of all your unwillingneſs to acknowledge it, that the privileges of youth, on theſe accounts are unſpeakably greater than thoſe of age? But, the painful contraſt ends not here.

Verſe 4. "And the doors ſhall be ſhut in the ſtreets, when the ſound of the grinding is low, and he ſhall riſe up at the voice of the bird, and all the daughters of muſic ſhall be brought low;" *Exp.* And the eye-lids, (which in youth are naturally light and open, for the eyes to ſee all that paſſes in the ſtreets,) ſhall become heavy, and be long and often cloſed in ſleep, to ſupport the feeble remains of decaying nature, when through the loſs of his teeth and appetite, the aged man eats but little, and ſleeps much, living in a kind of ſtupidity and inſenſibility to all that paſſes before him. And yet, notwithſtanding his peculiar dulneſs, his ſleeping ſo often and ſo much, he ſhall not be able to enjoy ſweet reſt in the night, as he once did, in the days of youth; but ſhall in wearineſs long for day, and tired of his bed, as well as of every other enjoyment, ſhall impatiently get up in the morning, at the voice of the Robin and the Lark, (ſinging at the early dawn,) in every poſition wearied, reſtleſs, and joyleſs both by night and by day. Nor can the muſical notes of theſe ſweet warblers of the early morn; nor of the ſofteſt tunes, ſung by a choir of ſingers, the admired daughters of muſic, which once enlivened, delighted and ſweetened the mind, in the days of youth, in old age ſoothe and ſweeten a a troubled mind. For, in old age, even the ſoft charms of muſic ceaſe to pleaſe. The aged can neither ſing themſelves, nor will their relaxed conſtitution and decayed nature, admit of their receiving delight in hearing the ſongs of others. To them, every thing is in a manner joyleſs,

Thus ſtripped of earthly enjoyments, in old age, nothing but pure religion can ſweeten the mind and afford laſting pleaſure.

Verſe 5. "Alſo when they ſhall be afraid of that which is high, and fears ſhall be in the way, and the almond tree ſhall flouriſh, and the graſs-hopper ſhall be a burden, and deſire ſhall fail: becauſe man goeth to his long home, and the mourners go about the ſtreets." *Exp.* And, not only are the days of youth the beſt and moſt convenient time to attend to the duties of religion and make your peace with God, ſince ſuch are the infirmities, the weakneſſes, the pains and the troubles of old age; but, alſo, becauſe the aged loſe the ſtrength and vigor of their early days, becoming timid. They are afraid of that which is high. All great undertakings frighten them. They have no courage, none of the fervor, the animated zeal of youth to engage, where trials and difficulties are in the way to the obtainment of a great object. They are continually ſuggeſting their fears in the way of it. Thus they ſet down diſheartened; and to avoid the danger of trials and difficulties, live as they have done, without accompliſhing any great undertaking. How then will they think of engaging in a life of prayer and real religion, if they have neglected it to that advanced period of life? Is not pure religion from its very nature attended with trials and difficulties, in ſuch a corrupt age of the world as the preſent? Do not many, otherwiſe agreeable young people, ſhrink from it, becauſe of its trials? Do they not ſuggeſt, there are a thouſand fears in the way? *They ſhall be ſingular; or they ſhall be ridiculed; or they ſhall be neglected, if they are known to be prayerful, humble and pious?* I appeal to your hearts, my young friends, is not this your excuſe, for living in ſuch a cold neglect of God and religion? Is not this the reaſon, why you are no more concerned for your precious, immortal ſouls? Is not this the reaſon why you are aſhamed to be tho't ſeriouſly enquiring, *What ſhall I do to be ſaved?* Oh! inconſiderate youth! Why will you thus ſuffer yourſelves to be deluded? Why will you willingly fall into ſuch a fatal ſnare, and preſumptuouſly riſque the loſs of all the glories, prepared for the righteous, in the everlaſting manſions of bleſſedneſs? Do you expect theſe fears, trials and difficulties will be leſs in old age than they are now? Do you expect there will be nothing then, to hinder or diſcourage you from attending to the duties of religion, after being ſo long neglected? Oh! As you value the everlaſting bleſſedneſs of your own ſouls, deceive not yourſelves! Depend upon it, from the very nature of man, theſe difficulties and trials will then, certainly be greater. If, therefore you have not now, while in the full vigor and ardor of youth, courage to be ſingular, from a wicked world, by engaging in the humble duties of religion, while you are not eſtabliſhed in long habits of ſin, conſider there is but little, if any proſpect of your doing it then. Do you not think it is harder for a man to ſet up prayer in his family, who has lived to be an old man, in the wicked neglect and contempt of it, than it would have been when young? Harder for him to break off from a life of profaneneſs and vice, and to live in conformity to the purity of the goſpel, than it

would have been when young? Has he not more ſhame, more ſcoffing, more trials and difficulties to encounter, in the way of religion, from his wicked companions and the world, than he would have had, at an earlier peperiod in life? And is he not, from that love of eaſe, and dread of trouble, which are peculiar to old age, far leſs prepared to meet them? For, is it not then, that *the almond tree ſhall flouriſh* with the ſilver bloſſoms of infirmities, the grey hairs thickly increaſing on the head, through the decay of nature? Will not then the ſmalleſt diſappointments produce great uneaſineſs, and trifles of no more conſequence than an *inſignificant graſshopper* be felt as an intolerable burden? *And*, thus borne down with infirmities, *the deſire ſhall fail;* and if prepared for death it would rather be choſen than life. For he ſees nothing that can make him happy on earth. He beholds nothing here to create new deſires. All to him is a burden, and without ſatisfaction. For, when thus aged and infirm, from year to year, and from month to month, he has nothing but death to expect, while he yet lives. He is frequently, at the report of every funeral, in gloomy anticipation, calling to mind his own death, and picturing to himſelf his own mourners, as forming themſelves in the ſtreets, to carry his dead body to the grave; and ſo painful is the thought, that it often deſtroys all enjoyment; having none of the divine conſolations of religion, to gladden the heart with the bright proſpect of eternal glory.

Death is a moſt ſolemn and intereſting change, come when it may, either in the days of youth, or of old age. It cloſes forever our probationary ſtate. It ſhuts us up to the laſt great day of judgment, when the wicked ſhall be turned into hell, and all the nations that forget God. For, *Then ſhall the duſt return to the earth as it was, and the ſpirit ſhall return unto God who gave it.* Thus cloſes king Solomon's arguments, enforcing both the duty and importance of remembering God in the days of youth, from the conſideration of the pains and infirmities of old age; and from the certainty of the ſoul's immortality, and of a future judgment. Will you then, my young friends, ſtill cloſe your eyes upon the ſacred page; ſtill ſhut your ears againſt the warning voice; and ſtill harden your heart againſt the duty of remembering God, as ſolemnly enjoined? Will you, after reading this liſt of the failings, troubles and trials of old age, and of the peculiar advantages of youth, their health and ſtrength of body and mind, their activity and capacity for enjoyment, ſtill plead, that you are too young to remember God, too young to begin a humble, prayerful, pious life? Will you vainly flatter yourſelves that old age will be a more convenient time to begin a religious life; that it will have fewer trials and difficulties to encounter than youth? If you honeſtly ſearch after the truth, you plainly ſee it will not be ſo. You ſee, that, on every account, youth is the beſt poſſible time to begin a religious life; and, that the longer you neglect religion, the leſs is the proſpect of your ever finding *a pardoning God.* ZEPHO.

QUESTION.

MESS'RS EDITORS,

AN explanation of Matthew v. 23, 24. is requeſted, by a conſtant reader of your Evangelical Magazine.

Religious Intelligence.

Extract of a letter from Rev. DAVID BACON, Miſſionary to the Indians, dated MICHILIMAKINAC, May 18, 1803.

"THE ſpirited exertions of the board of Truſtees, and the liberal donations which are made by the children of God, who are ardently praying for the ſucceſs of the Miſſion to the Indians, loudly call for thankſgivings to the Great Inſpirer of every good deſign, and afford the higheſt encouragement to hope, that the Lord is about to do great things for theſe poor, wretched and long neglected heathen, who have been for thouſands of years under the entire ſubjection of the powers of darkneſs. The directors and ſupporters of the Miſſion ſeem to have done their part, thus far, very faithfully; and as they have ſowed bountifully they will doubtleſs reap bountifully. May that liberal ſoul in Vermont be rewarded with a plentiful harveſt of grace here, and of glory hereafter! I pray that I may not be left to counteract theſe noble exertions by ſlothfulneſs as a laborer, or to waſte, by unfaithfulneſs as a ſteward, the ſacred treaſure which has been depoſited for ſuch a benevolent and godlike purpoſe. If the Lord was not ſovereign in the choice of inſtruments to be employed, as well as in the ends to be anſwered, I could have no hopes of ſucceſs, unleſs baptized afreſh with the fire of that love which is ſtronger than death. I know that it is my ſin and ſhame that I am ſo deſtitute of that faith, love, zeal and fortitude which are ſo neceſſary to fit me for the work. But why is it that I am ſo unprepared when ſuch great preparations are made in other reſpects? Is it not becauſe that for all theſe things God will be inquired of, and the friends of the Miſſion, depending too much on temporal means, and too little on his power and grace, have offered more money for my ſupport than prayers for my ſanctification and ſucceſs. They would do well to remember that, next to the powerful accompanying of the word, the ſanctification of the Miſſionary is of the higheſt importance. If the effectual fervent prayer of one righteous man availeth much, what might we not expect from the united, effectual and fervent prayers of all the righteous who are ſupporters of this Miſſion? If they ſhould pray for a large meaſure of grace to be beſtowed on their unworthy Miſſionary, they might reaſonably hope that he would preſs forward through all dangers and difficulties, for the glory of God in the ſalvation of the ſouls of the poor heathen, tho' he might have to endure hunger and thirſt, cold and nakedneſs; and that the Lord would do great things by him for the eſtabliſhment of the Redeemer's kingdom where Chriſt has not been named.

"I hope to ſee my interpreter here within a month. As ſoon as he comes I calculate to go directly to Arborcroſh, and ſpend the moſt of the time there through the ſummer."

ORDINATION.

On the 25th of May 1803, was ordained to the work of the Goſpel miniſtry in DANBURY, the Rev. *Iſrael Ward*, a Licentiate from the Preſbytery of New-York.

The Rev. *Nathaniel Bartlett*, of Reading, made the introductory prayer, the Rev. *Samuel Blatch-*

ford, of Bridgport, preached the ſermon, the Rev. *Eliſha Rexford*, of New-Stratford, made the conſecrating prayer, the Rev. *David Ely*, of Huntington, gave the charge, the Rev. *Stephen W. Stebbins*, of Stratford, gave the right hand of fellowſhip, the Rev. *John Ely*, of Bethel, made the concluding prayer.

POETRY.

COMMUNICATED AS ORIGINAL.

The Penitent imploring Mercy.

PART I.

1.

DEAR SAVIOUR, ſee a guilty ſoul
Bedew thy feet with tears;
If my repentance be ſincere,
Oh, diſſipate my fears!

2.

Remove thoſe grievous loads of ſin
Which ſink me to the duſt;
Give me the ſpirit of thy grace,
And be thy name my truſt!

3.

Shew me that though my ſins are great,
Thy love is greater ſtill;
That ſov'reign grace can overcome
The moſt obdurate will.

4.

Give me that well eſtabliſh'd faith
That never yields to fear;
Though duty's path lie through the ſea
And ev'ry danger near.

PART II.

1.

OMNIPOTENCE hath often choſe
The humbleſt means, to ſhow
That power divine, not human ſtrength,
Could conquer JESUS' foe.

2.

Oh, honor me with thy commands
To ſome poor ſlaves of ſin:
Oh, let me hear them ſpeak thy name,
And try thy love to win.

3.

Sinners, can you behold his love
And yet no ſorrow feel,
That you have ſo ungrateful been,
So long oppos'd his will?

4.

By ev'ry moſt endearing name
He hath your ſouls addreſs'd;
But you've neglected every call,
Not willing to be bleſt.

5.

Know then, if mercy will not move,
That death attends his frown.
Hopeleſs remorſe and keen deſpair
Shall your falſe pleaſures crown!

6.

Then ſhall no viſionary joy
Illume the cheerleſs ſcene;
But while ETERNITY ſhall laſt,
New horrors will begin.

ALETHEA.

Donations to the Miſſionary Society of Connecticut, from May 19, to July 6.

		D.	C.
May 19.	From Deacon David Hubbard, Glaſtenbury,	2	
28.	A friend of miſſions, to purchaſe books,	5	58
June 3.	A ſtranger from Berlin,	6	
16.	Rev. Seth Williſton, contributed in new ſettlements,	49	63
28.	A friend of miſſions, to purchaſe Teſtaments,	20	
29.	From a Lady of Vermont,	25	
	Samuel P. Robbins, Plymouth Maſſ.	5	
	A friend of miſſions,	2	
July 6.	A friend of miſſions,	10	
		125	21